THE MIKALIAN STATE

Abridged Edition

Nicholas Lupoli

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TABLE OF CONTENTS

PREFACE.....2

I. IDEOLOGICAL FOUNDATIONS OF MIKALISM..... 3

I.I Foundations & Origins.....3

I.II The Nature of the State.....3

I.III The Collective & The State.....4

I.IV Morality & Spirituality.....5

I.V Purpose & The Higher Self.....6

I.VI Ethical Implications.....7

I.VII Political & Social Structures..... 8

I.VIII The Global Perspective.....10

II. ECONOMIC FOUNDATIONS OF MIKALISM..... 12

II.I The Corporate State.....12

II.II The Structure..... 12

II.III Economic Policy & Planning.....13

II.IV Labor & Welfare Strategies.....14

II.V Economic Stability & Growth.....14

II.VI Historical Perspective.....15

PREFACE

In this condensed edition of *The Mikalian State*, we delve into my profound exploration of Mikalism—a philosophy that shapes the political, economic, and social dimensions of the imagined Mikalian State. This abridged version brings forward key insights and overarching themes from the original work while retaining its essence. I present the Mikalian State not merely as a geographical location but as a dynamic, spiritual entity characterized by unity and a collective purpose. Central to this ideology is Mikalism, which serves as a guiding philosophy advocating for discipline, collective labor, and mindful communication, seeking to instigate societal reform by rejecting individualism and asserting that true fulfillment lies in self-sacrifice for the common good.

The work critiques Enlightenment principles, positioning reason as an insufficient arbiter of truth and prioritizing a holistic view of existence that includes spiritual dimensions. This book champions collectivism over individualism and presents the State as paramount, ensuring the flourishing of its citizens through a corporatist economic model. Here, collaboration between labor organizations, administrative bodies, and the State paves the way toward a harmonious societal structure that transcends the limitations of both liberal capitalism and socialist doctrine. Moreover, I construct a robust ethical framework deeply intertwined with action, positing that true liberty resides in moral discipline rather than individual autonomy. Through a critique of contemporary democratic systems and historical laissez-faire economies, I underscore the virtues of a collectivist approach as a remedy for societal challenges.

Key takeaways from this edition include the focus on Mikalism as an ideological guide that emphasizes unity and purposeful living, a critique of individualism that highlights the value of self-sacrifice for collective prosperity, and the notion of the State as the supreme entity crucial for personal purpose and societal well-being. Additionally, it advocates for corporatism, challenging both capitalism and socialism to foster equitable economic participation, while promoting a moral purpose aligned with societal well-being. This briefer version distills the profound insights of *The Mikalian State*, allowing readers to grasp the essential philosophies and implications of Mikalism. By presenting a summary of the original text, this edition serves as an invitation to engage with my past work, not just as an intellectual exercise but as a call to action aimed at reshaping our understanding of society and its structures under a unified vision for the future.

IDEOLOGICAL FOUNDATIONS OF MIKALISM

Foundations & Origins

Mikalism is a dynamic philosophy where thought and action are inseparable and manifest through political engagement. Its origin is linked to historical religious contradictions, unresolved political disputes, and a significant global surge of anti-intellectualism, especially in the West. Confronting these issues, Mikalism employs a fundamentally revolutionary methodology, rejecting incrementalism for profound, transformative reform across social, political, and economic structures. This is an intellectually driven commitment to progress, demanding constant questioning and proactive engagement for a more just future. Its dynamism and commitment to the symbiotic relationship between thought and action define it as a potent force for change.

Mikalism is founded on the principle that purpose is only absent with the cessation of action toward it. It rejects the conventional State as a mere authority granting rights or a geographically defined entity. Instead, Mikalism views the State as a profound spiritual concept, extending beyond objective limits. This spiritual State sustains the people's collective will—the universal Mikalian spiritual purpose. This collective will is the active force driving the State's continuous progression, making the spiritual dimension of the State inseparable from its people's shared aspirations.

Mikalism is a philosophy centered on creating a future of enduring possibility by acknowledging inherent uncertainties and the necessity of action for human development, aiming to cultivate a reality where individuals can reach their highest potential. It is a perfect yet aspirational doctrine, with its utopian nature reflecting the distance from an elevated state achievable through the sustained expansion of spiritual and moral consciousness. This transformation demands a novel perspective on existence, forged through critical thought and intellectual exploration, advocating for a heightened consciousness characterized by greater empathy, ethical reasoning, and an understanding of interconnectedness, allowing individuals to grasp Mikalian principles and contribute to its future.

Mikalism is an ideology fundamentally defined by its rejection of the Enlightenment's emphasis on positivism and reason, as this focus has created a negativistic space by neglecting the spiritual dimension of human life. At its core, Mikalian doctrine prioritizes spiritualism and collectivism, positioning itself in direct opposition to Enlightenment offshoots such as Republicanism, radical democracy, social equality, and secularism. Mikalism explicitly rejects social equality, advocating for a differentiated, hierarchical class structure as essential for State stability, and views a spiritually derived moral order as the necessary guide for society, fundamentally asserting itself as a comprehensive alternative to the Enlightenment's material focus, individualism, and egalitarian ideals.

The Nature of the State

Mikalism views the State as the ultimate entity, essential for individual flourishing, arguing that actions against the State oppose the individual's own best interests. Central to this ideology is the concept of subconscious needs, which the State alone can fulfill through the reciprocal cooperation of citizens. The State is conceived as an organic body embodying the singular identity and collective will of its citizens, bound by a shared, selfless purpose. This demands a shift from egocentric pursuits to a deeply ingrained collectivism, where the common good precedes individual desire, recognizing that personal prosperity is dependent on the well-being of the whole.

Mikalism asserts that the State is the complete embodiment of its people's collective will and character, intrinsically linking the two. The State is the sole source of an individual's worth, which is bestowed upon them through their membership and unwavering commitment to its defined values. Furthermore, Mikalism posits that individual purpose does not exist independently; it is a direct consequence of a will that is shaped and formulated exclusively by the State, making the State the wellspring of all meaning and direction.

Mikalism views the State and people as universal, making any separatist ideology a direct threat. It specifically considers left-wing Socialism (Marxism) a grave danger. Mikalism rejects Socialism's class-based universality, arguing for a deeper, shared national identity, history, and purpose that binds all citizens. Socialism focuses on economic division, while Mikalism prioritizes intrinsic human commonalities and shared moral values. A key difference is the ownership of production: Socialists advocate for people's ownership, while Mikalism asserts State control. However, Mikalism sees State control as collective ownership since the State embodies the people.

Mikalism claims superiority to Socialism in achieving collectivism because it prioritizes the State's strength and unity, believing the benefits will then flow to all individuals, thus providing a more direct path to a superior moral and social order.

The notion that the State's legitimacy stems from the populace is an obsolete, fundamentally flawed concept, as it mistakenly grounds authority in changeable human constructs rather than in immutable natural law. Natural law posits that authority must derive from a source external and superior to human will—the universe's intrinsic, ethical order—recognizing humanity as a fractional component of a spiritual entity, not a mere numerical collective. The popular "man-generated State" idea, which gained prominence through figures like Rousseau and Marx, introduces human imperfection and transient popular opinion into governance, justifying modern positivistic systems. Conversely, a State rooted in natural law provides a stable, ethical foundation, ensuring it serves enduring principles of justice, order, and collective spiritual well-being, directly contrasting with the unsustainable governance inherent in following flawed human desires.

Mikalism fundamentally rejects Jean-Jacques Rousseau's Republican ideology, particularly his Social Contract Theory, as detrimental to true liberty and collective purpose. Mikalism argues that Rousseau's theory, which bases individual morality on personal will rather than a spiritual or national conscience, leads to unchecked individualism that ultimately enslaves the individual and the State. True democracy requires the freedom of both the people and the State, a balance the Social Contract Theory disrupts by failing to guarantee freedom from various forms of servitude (material desires, influence, internal conflicts). Mikalism contends that this corrosive individualism erodes humankind's purpose—the maintenance of a strong collective identity—which fosters the crucial virtues of selflessness and self-sacrifice, qualities antithetical to Rousseau's individualistic ethos. Therefore, Mikalism views Rousseau's prioritization of individual will over the collective good as dismantling the foundations of a free and purposeful society.

Mikalism fundamentally opposes Marx's materialist conception of the State as a superstructure determined by economic structure and class struggle. While Marxism sees the State as a reflection of the prevailing mode of production, Mikalism asserts that the State is a direct manifestation of the collective will of the people. This Mikalian perspective elevates the State beyond economic determinism, rooting its character in the populace's shared aspirations, values, identity, and a broader spectrum of cultural, spiritual, and philosophical principles. The divergence is Mikalism's distinctly ideational view versus Marx's materialist interpretation of the State's genesis and nature.

Mikalism rejects the liberal philosophy of John Stuart Mill, particularly his emphasis on representative democracy and individual liberty. Mill's belief in the individual's right to act freely, unconstrained by external morality, is seen by Mikalism as dangerously close to Rousseau's Social Contract Theory. Mikalism contends that Mill's fervent dedication to individual autonomy inevitably leads to a society where personal desires override national consciousness and shared identity, ultimately harming the societal structure by elevating the individual over collective values.

The Collective & The State

Mikalism emphasizes collectivism over radical individualism, asserting that a unified spiritual and collective identity—achieved through self-sacrifice and dedication to a superior moral framework—requires transcending pure self-interest. It rejects egocentricity but acknowledges individual will, provided one recognizes the dual nature of reality: a temporary reality of fleeting individual perceptions and a specific reality shaped by objective circumstances. These realms—the individual's subjective world and the shared collective world—are interconnected. Crucially, Mikalism mandates cultivating a collectivist mindset *before* engaging in individualism; otherwise, it risks devolving into egocentricity. Furthermore, understanding universal human nature is a prerequisite for comprehending individual differences and correctly applying the principles of reality to foster unity within the collective. In essence, Mikalism prioritizes a shared identity and understanding as the foundation for meaningful individual expression and societal harmony.

Mikalism is an optimistic ideology that rejects the notion of inherent human self-centeredness, asserting instead that humanity possesses inherent, shared purpose. It champions collectivism, viewing the individual's purpose as essential to the community's strength and advancement in all dimensions. Drawing an analogy to anatomy and physiology, Mikalism posits that mutual reliance and contribution among individuals are the vital lifeblood sustaining the State, ensuring collective well-being, and fulfilling both individual and collective potential. The State's strength directly reflects the cultivation of each individual's purpose within the collective effort.

Mikalism acknowledges the connection between sensory experience and material reality but insists that an overemphasis on materialism undermines human purpose, advocating instead for spiritualism, which is the true path achievable through any means. This spiritualism is grounded in collectivism, which forms the basis for individuals to discover a higher purpose, making self-sacrifice for the collective essential for spiritual enlightenment. Furthermore, Mikalism argues that the State is indispensable for any purpose to be pursued, as autonomous individuals would cause collectivism to collapse, emphasizing that communal bonds are necessary for human purpose. Mikalism also asserts a universal human nature, which must be understood and embraced for a community to thrive, marking this shared understanding as the initial step in Mikalian life. Ultimately, this philosophy concludes that humanity's deepest desires are spiritual, not material, thus requiring a transition from material pursuit to spiritual development, which must be guided by collectivism and self-sacrifice under the authority of the State.

Human self-understanding is mediated through our perception and interpretation of nature. This shared process of environmental interaction reveals a fundamental commonality among all people, transcending superficial differences. Mikalism posits that this shared experience necessitates a collectivist attitude, which is a defining characteristic of human nature and the source of purpose and meaning. The belief in existential meaninglessness is a fallacy: the act of self-proclamation affirms the self. Mikalism argues that introspection, when correctly applied, reveals that individuals possess intrinsic worth and latent purpose, found within themselves and their connection to the shared human collective.

Mikalism defines genuine liberty as communal, stemming from humanity's connection to nature and a belief in universal spiritual belonging. In this context, everything in the State is equally shared. Mikalism rejects liberal individualism as a false, atomizing perversion of freedom that lacks spiritual purpose. Mikalists believe in actively shaping liberty to align with humanity's spiritual essence, seeing modern liberal democracy as a superficial preoccupation. Deeper introspection reveals a collective fatigue with liberalism and a subconscious yearning for collectivist belonging and purpose. Mikalism, therefore, necessitates willingly relinquishing certain modern individualistic concepts of liberty to forge a unified identity. The State is viewed not as an external force, but as the direct manifestation of the nation's collective will, founded on shared spiritual understanding, which is the bedrock of true Mikalian liberty.

Mikalism fundamentally rejects free-market capitalism, laissez-faire economics, and individual autonomy, perceiving all three as detrimental to the collective good and the strength of the State. It views the competitive, profit-driven free market as inherently exploitative, promoting corporate self-interest over the required cooperation and the State's guidance, and critiques its foundation in self-interested Utility Theory and materialistic positivism. The doctrine similarly opposes laissez-faire economics, arguing that its minimal regulation allows corporations to prioritize their own interests, thus undermining the collectivist corporate ethos demanding collaboration for State strength. Most vehemently, Mikalism rejects individual autonomy, which it dismisses as a delusional synonym of liberty, arguing that it elevates personal conscience above the collective will, fractures societal unity, and leads to destruction; instead, it asserts that true freedom is found only through alignment with the collective purpose and the well-being of the State.

Morality & Spirituality

Mikalism and materialistic positivism are fundamentally opposed ideologies because Mikalism demands self-surrender, the abandonment of ego, and self-sacrifice for a higher moral order, whereas positivism champions individualism, self-interest, and the limitation of knowledge to the empirically observable. Mikalism seeks humanity's elevation by purging the poisons of materialistic positivism, which suppresses spiritual thought by restricting inquiry to the empirical and champions personal, material salvation through prioritizing individual needs. This core conflict pits the Mikalian focus on the collective and transcendent against the positivist focus on the individual and the material.

Mikalism is founded on the core principle that all individual actions possess morally-linked consequences, thereby asserting the existence of a universal moral framework and critiquing unchecked individualism as a source of egocentricity, leading to negative emotional states, overthinking, and character degradation. Conversely, Mikalism posits a divinely ordained moral purpose for existence, suggesting that no action is morally neutral and that those aligning with natural law and reason carry

inherent moral value. The doctrine morally elevates collectivism as a virtuous counter to individualism, promoting shared responsibility and communal harmony guided by natural law and divine will.

Mikalism is a pragmatic philosophy that embraces life's conflicts, viewing acceptance not as resignation but as the necessary first step for informed action. It identifies core conflicts stemming from the human experience, namely the tension between spirituality and materialism, and the duality of collectivism versus individualism. These conflicts often force self-reflection, prompting individuals to clarify their personal purpose and values, and assess if their current life path aligns with their principles.

Mikalism emphasizes thoughtful, reasoned problem-solving. This involves analyzing root causes, understanding perspectives, and weighing consequences to ensure effective, value-aligned solutions. The methodical approach prioritizes accurate, comprehensive understanding over impulsive reactions, leading to deliberate outcomes.

Mikalism and Socialism, despite their fundamental differences, share a significant convergence in their approach to economic organization and the role of the State. Both ideologies exhibit skepticism toward independent trade unionism and corporate power operating outside State control, viewing them as destabilizing threats that lead to exploitation and monopolization. Consequently, both advocate for centralizing key economic sectors under State direction—though not always outright ownership—to ensure economic activities align with the perceived national interest and prevent undue private influence. Furthermore, both are committed to worker welfare while simultaneously rejecting liberal models of independent labor organization, instead proposing the integration of workers into the State apparatus to eliminate adversarial relations and foster a unified national effort, reflecting a shared understanding of the State as the ultimate embodiment of the national will and the primary guarantor of collective well-being.

Purpose & The Higher Self

Mikalism views positivism as fundamentally negative and limiting, despite its initial appearance. Unlike both positive and negative philosophies, Mikalism occupies a unique space, only using negativity to deconstruct limiting beliefs without being pessimistic. Mikalism diverges from skepticism and agnosticism regarding spiritual reality. It does not require empirical proof, believing that a true Mikalist's heightened consciousness allows for the comprehension of spiritual reality, which directly contradicts agnosticism's limit on human knowledge. Mikalism does not suspend judgment but operates from inherent understanding. It actively safeguards against agnosticism and skepticism by championing hope and unwavering faithfulness. Mikalism argues that agnosticism dismantles faith for objective reasoning, and skepticism eradicates it, positioning Mikalism as a protector of belief beyond empirical or doubtful limitations.

Mikalism addresses the core human question of individual existence's "why" and "what for." This introspection, centered on conscience, is key to understanding the universe's interconnectedness. Recognizing this interconnectedness leads to grasping the vital role of collectivism across all existence. Accepting this collective spirit fosters a spiritual motivation toward a higher moral framework. Mikalism posits that collectivism benefits the community through cooperation and, crucially, improves the individual. Personal growth arises naturally within the thriving collective, eliminating the need for isolated, self-fabricated purpose and strict individualism as the main driver of personal betterment.

Mikalism offers a sharp critique of the dominant "enlightened" economic and philosophical views, rejecting the idea that the relentless pursuit of material accumulation and consumption maximizes happiness or solves humanity's core problems. It directly challenges the Utility Theory, which equates happiness with acquiring goods, by asserting that genuine, lasting well-being is non-material. Furthermore, Mikalism critiques the modern, materialistic interpretation of the Enlightenment's foundational principle of the pursuit of happiness, as articulated by figures like John Locke, proposing a distinct perspective that stands against the prevailing philosophies rooted in this tradition.

Mikalism asserts that a meaningful individual existence is contingent upon the synergistic convergence of the will to live, the will to power, and self-consciousness, all rigidly aligned with the State's objectives. True individual definition is achieved through recognizing one's role as an essential component of the greater State, where the will to live manifests as selfless dedication and sacrifice for the State's betterment, and the will to power is redefined as the continuous striving for maximum effectiveness in one's State-designated, selfless purpose. This system is unified by a collective self-consciousness that supersedes individual differences, binding all Mikalists together. The ultimate goal, the higher personality, is realized through a

three-stage integration: understanding the preordained State purpose, translating it into selfless action, and fully merging this purpose into the core of one's identity as an inseparable part of the Mikalian collective, thus elevating the individual beyond mere biological life.

Mikalism rejects 19th-century individualism, asserting that true existence is a spiritual purpose granted by the collective State, not individual conscience. This purpose is the essence of a meaningful life and drives the State's collective destiny. Mikalism critiques Enlightenment thought for reducing life to self-centered individual will, viewing it as a divisive force. The philosophy prioritizes the collective, establishing a social order where purpose is a universal, divinely ordained principle that unites all State members, sharply opposing individualistic philosophies.

Mikalism rejects the 19th-century view of liberty, deeming it detrimental. True Mikalian liberty stems from rigorous moral discipline, freeing the individual from base desires and impulsive decisions. This authentic freedom requires the voluntary surrender of certain natural rights to the State, which embodies the collective will and guarantees true liberty. Individual will, unchecked by a higher moral purpose defined by the State, is considered dangerous. Mikalism critiques the enlightened conception of liberty as superficial, focusing only on individual autonomy while ignoring the inherent risks of unchecked individualism—self-destruction and damage to the State. This misguided liberty leads to self-indulgence and societal sabotage. Therefore, Mikalism advocates for a redefinition of liberty that prioritizes moral discipline and the collective will as expressed through the State, viewing it as the sole path to lasting freedom.

Mikalism fundamentally rejects the 19th-century individualistic and materialistic philosophy of property, which incorrectly views property as discrete and solely individual. Instead, Mikalism asserts that property is inherently collectivized, but critically, this collectivizing force is the State—a spiritually alive, enduring organism—not the government. Mikalism critiques the materialistic reduction of property to a quantifiable entity, insisting property must be understood conceptually, intertwined with the State's spiritual essence. The false definition of property stems from the Enlightenment's emphasis on natural rights, which Mikalism argues corrupted the concept, fostering materialism and isolated individualism. Mikalism thus offers a distinct, spiritually informed perspective opposing Enlightenment natural rights theory by grounding the collectivized nature of property in the inherent life of the State.

Mikalism fundamentally rejects the 19th-century emphasis on individual happiness, labeling it as flawed individualism, and instead posits that authentic life, liberty, property, and happiness can only be defined and achieved through the primacy of the collective will. This collective will is viewed as a transcendental and necessary force, and any deviation from it is believed to result in subjugation, while the greatest possible happiness is found in its complete embrace. These collective principles are codified by the Mikalian State in its Natural Law, creating a system of governance that unifies objective State law with spiritual law, thereby ensuring collectivism where the collective good supersedes individual desires, leading to the genuine realization of fundamental human rights and overall well-being.

Ethical Implications

Mikalism is a dynamic spiritual ideology centered on self-sacrifice and selflessness, asserting that a life without struggle lacks value. It demands continuous self-reflection and diligent effort toward a shared vision of a robust, just moral order, requiring followers to accept themselves as spiritual entities with obligations, dedicate their existence to self-sacrifice, and prioritize the community's well-being over personal gain. By continuously striving for the greater good, Mikalism links individual fulfillment to the community's prosperity and moral strength, thereby fostering individual enlightenment and promoting spiritual growth for all.

Mikalism's core principle is that the Mikalian State represents every individual within its borders comprehensively, rejecting the selective valuation found in liberal societies that prioritize specific groups. This universal individual value sharply differs from liberal equality, which Mikalism views as a false ideal. Instead, Mikalism's spiritual representation is rooted in a universal, inherent quality possessed by all, independent of measurable attributes like wealth or profession. This focus on a shared spiritual essence challenges human-constructed societal hierarchies. The State's commitment is not based on sameness, but on recognizing this profound, immeasurable spiritual worth that unites all members, establishing a unique relationship between the State and the individual.

Mikalism asserts that true freedom stems from the collective will, not individual desires. Prioritizing self-interest undermines national independence—the very essence of a people's liberty—which is often overlooked due to the focus on the conflict between individual and

collective conscience. Moreover, passive acceptance is insufficient; national independence requires conscious engagement and proactive effort. Left undirected, the human mind naturally favors individual desires. Freedom is dynamic and necessitates sustained, deliberate action. Both political and spiritual will are linked to action; inactivity leads to a lack of purpose. Therefore, active participation, driven by an understanding of national independence as the ultimate collective freedom, is essential to manifest the will and build a truly free Mikalist nation.

Mikalism posits that conflict is an immutable, inherent aspect of existence, demanding continuous self-preparation and the cultivation of awareness regarding personal vulnerabilities, particularly during times of perceived peace which can breed dangerous complacency. Rejecting absolute pacifism as a deceptive façade and a lack of courage, the philosophy emphasizes communal solidarity and self-sacrifice for the group's security. Hardship is embraced as a core tenet and powerful catalyst for growth, fostering resilience and allowing individuals to unlock latent potential by confronting and overcoming adversity. Ultimately, Mikalism necessitates perpetual vigilance, seeking a balance between fostering internal strength, fortifying communal bonds, and maintaining an awareness of conflict's enduring reality, thus avoiding both naive peace and indiscriminate aggression.

Mikalism champions a targeted emotional indifference—distinct from passive stoicism—as a necessary preliminary step to cultivate the mental clarity and fortitude required for unwavering resolve in ideological conflicts and the decisive actions needed to benefit and strengthen the collective State. This strategic detachment is not a general worldview but a specialized tool for overcoming fear, allowing for an unwavering commitment to present actions and a readiness to embrace calculated risks, undeterred by mortality, ultimately fueling the courage that drives transformative actions for the greater good.

Mikalism is a philosophy that places individual conscience and ethical integrity above material wealth and societal approval, arguing that violating one's inner morality is ultimately destructive, regardless of external benefits. It deems class struggle and material conditions irrelevant to genuine ethical choice, as conscience transcends socio-economic structures. This core focus is coupled with the belief in the profound interconnectedness of all individuals, seeing every being as an extension of the self. Consequently, the spiritual pursuit of a higher moral order is a shared journey, meaning true progress must be holistic, enriching the personal self and the entire community simultaneously.

Political & Social Structures

Mikalism establishes the State as fundamental to individual purpose, asserting an indivisible link wherein a meaningful existence is only achieved by embracing one's role as a pillar of the collective; a person who neglects this communal participation remains a mere physical shell, devoid of spiritual growth. This philosophy rejects a one-sided dynamic, as the State's vitality equally relies on the dedication and efforts of its members, directly fueling its capacity to support the people. Ultimately, Mikalism posits a profound mutuality where unchecked individualism is detrimental, and a symbiotic exchange fosters mutual spiritual and material prosperity, with the strength and purpose of the individual and the State continually reflecting and reinforcing each other.

Mikalism promotes a proactive optimism that rejects both fatalistic skepticism and passive hope, positing that true hope is earned through diligent effort, individual initiative, and unified collective action within the community and the State. This philosophy shifts the focus from passively waiting for external change to actively constructing a superior reality, demanding unwavering belief in humanity's capacity to fulfill its shared purpose and maintain a superior moral order. Adversity is met with a requirement for resilience and fortitude, as Mikalism fundamentally rejects passivity, instead mandating active engagement and decisive action that utilizes the full spectrum of human potential to shape a desirable future and keep collective values—and Mikalism itself—as a living, continuous force.

Classical liberalism, born from limiting unchecked monarchical power to protect individual liberty, fundamentally differs from Mikalism. Mikalism ignores the monarchy vs. republicanism debate central to classical liberalism, positioning itself on a separate philosophical plane. Mikalism dismisses classical liberalism's focus on the monarchical threat as a critical and misdirected flaw, holding it in outright contempt for being inadequate in analyzing power structures. Furthermore, Mikalism argues that classical liberalism's methodology is only applicable in a society that prioritizes the individual and explicitly denies State primacy, a foundation Mikalism deems incompatible with an accurate understanding of societal dynamics and authority. Thus, Mikalism rejects classical liberalism based on both its historical misdiagnosis and its individual-centric, State-skeptic preconditions.

Mikalism, unlike modern quantitative democracies, bases its system on the *quality* and collective spirit of the nation, not just the number of participants or votes. It views the individual as an inseparable component of a larger, spiritual national entity defined by selflessness and a commitment to the State's and future generations' well-being, even through personal sacrifice. An individual's participation is judged by their embodiment of these collective ideals. This qualitative approach contrasts sharply with modern democracy's focus on objective reality and the aggregation of individual preferences. Mikalian democratic institutions do not merely tally votes but operate on pre-defined spiritual principles that reflect the nation's virtuous character, making Mikalian democracy a spiritual expression of the collective will, guided by enduring ideals.

Mikalism holds that the State forges the people into a unified entity, empowering their collective will—a spiritual unity expressed through selflessness and sacrifice. The doctrine asserts this collective will is vital for human existence and purpose. True being is spiritual, residing beyond the physical in a hidden realm, with souls acting as custodians of the universal conscience and collective will. This spiritual interconnectedness, perceptible through breakthrough, necessitates that individual purpose align with the collective will for humanity's survival. Thus, Mikalist collectivism is presented not as a mere concept, but as an inherent, spiritual reality.

Mikalism is defined by the absolute necessity of the individual's mental and active collectivization with their people to form the State, demanding a constant subordination of personal desires and individual conscience to the State's universal character. This Mikalian State rejects the positivistic laws of modern national governments, instead grounding its governance in inherent, timeless natural law. The ideology sees the 19th-century Era of Enlightenment as a catastrophic deviation that dangerously emphasized and codified individual rights—such as life, liberty, and property—at the expense of the collective, thus corrupting the authentic meaning of natural rights and rendering modern interpretations illegitimate. Ultimately, Mikalism fundamentally rejects this Enlightenment individualism, prioritizing the collective will, embodied by the State and guided by natural law, as the means by which the individual finds their true purpose through complete integration.

In Mikalism, the State is conceptualized as a living entity, the embodiment of the people's unified collective will, functioning in an interdependent relationship with them. This spiritual vessel represents the ultimate stage of collectivism, where the State establishes human purpose, which in turn gives life meaning. By acting as a superior moral order, the State facilitates the realization of individual potential through the exercise of a unified collective will, creating an unbreakable, synergistic bond with humanity. The perpetual existence of both the individual and the State hinges upon unwavering action and a shared, universal understanding of humanity's boundless, State-aligned capabilities, guaranteeing that when man and State operate in unity, their potential is limitless and their collective will is indestructible.

The Mikalian State fundamentally rejects the secular, positivistic view of governance, which it sees as intrinsically linked to liberal doctrine. Liberalism, by emphasizing individual autonomy and material reality, dismantles the essential understanding of the State as a spiritual entity, reducing it instead to a mere administrative body defined by territory and inhabitants. However, Mikalism asserts that this materialistic vision is unattainable because the individual is inherently inseparable from the collective. Collectivism, in Mikalian thought, is not just an ideology but an undeniable reality of human existence, rooted in shared experience and mutual dependence. Therefore, any liberal philosophy built on the flawed premise of radical individualism and a purely material State fails to grasp the deeper, spiritual essence of communal life and governance. The Mikalian State, conversely, builds its framework on this foundational truth of inherent collectivism and its spiritual consequences.

Mikalism accepts the State as a vital, spiritual framework essential for human flourishing, believing that individuals inherently lack the capacity for sustained moral action. The State provides the moral structure and strength needed for people to channel their potential. Consequently, humanity's collective purpose aligns with reasoned thought and action. Mikalism uniquely fuses objective reasoning with spiritual understanding, cultivating an environment where contemplative thought leads to purposeful societal action. Central to this is the profound significance of individual will, viewed as the soul's engine that translates thought into action, guided by the State's moral compass. The Mikalian framework prioritizes the responsible direction of this will for both individual destiny and collective advancement, highlighting the deep connection between individual agency and the State.

Mikalism fundamentally rejects democracy, viewing it as a detrimental system rooted in an excessive individualism that fragments the unified will of the State. The Mikalian critique focuses on democracy's flaws, such as its focus on quantity over quality by prioritizing the transient desires of the masses over long-term collective wisdom, its superficial governance resulting from manipulated periodic elections that undermine crucial long-term planning, and the fallacy

of equilibrium which dangerously assumes universal suffrage can aggregate unequal individual qualities into optimal outcomes. Instead of the democratic concept of individual autonomy and numerical representation, Mikalism asserts that true freedom is found in the individual's willing service and integration into the State's organic unity, thereby prioritizing hierarchical order, collective will, and national strength over the perceived illusion of democratic freedom and equality.

Democracies erroneously promote a definition of self-autonomy as unlimited, amoral action, leading to a radical individualism that rejects the State due to a lack of national unity and failure to recognize that the State's prosperity is inextricably linked to individual contribution. To establish this symbiotic relationship, a collectivist mindset is necessary, where the people actively shape the State through a unified will, making the collective desire and the State's needs mutually dependent. Mikalism, therefore, asserts that true sovereignty is built upon a virtuous, nationally-conscious citizenry, arguing that without a shared national purpose, individuals lack meaning and freedom, resulting in a living death for a being that has no substance or contribution.

Conventional wisdom pits republicanism (progressive) against monarchism (conservative/reactionary). However, history shows this is flawed: republics can be reactionary, and monarchies can be transformative. This fluidity makes the traditional republican/monarchist distinction meaningless. Mikalism, recognizing this inadequacy, rejects the binary. It argues a regime's true nature lies in its practical actions, responsiveness, and adaptability, not its formal structure. Mikalism advocates moving beyond these outdated classifications to a more nuanced understanding of governance.

Mikalism is a comprehensive, forward-looking ideology committed to continuous civilizational advancement, distinguishing itself by rejecting regression and disruptive conflict in favor of reinforcing core political, economic, and ethical principles to achieve universally beneficial progress. Politically, it calls for fundamental reform to restore accountability and address legislative irresponsibility, gridlock, and power overreach. Economically, it advocates for re-evaluation of the increasingly complex and sometimes disruptive influence of trade unions and associations on capital and labor markets to ensure stability and equitable outcomes. Ethically, Mikalism stresses the importance of restoring order, discipline, and obedience, grounded in patriotic moral dictates to foster a cohesive, virtuous society built on shared values and collective responsibility. In essence, Mikalism offers a strategic, principled pathway that fortifies these societal pillars, aiming for enduring advancements characterized by stability, prosperity, and moral strength, rather than radical upheaval.

The Global Perspective

Mikalism views the State as an entity of inherent, spiritual perfection and boundless freedom, transcending conventional earthly definitions and limitations. This absolute State provides unwavering guidance, fostering a strong, unified populace without internal divisions. Mikalism posits that individuals gain purpose and significance solely through their participation in this absolute State, which in turn must complement its people. This symbiotic relationship—where the State's perfection and the people's purpose are intertwined—is essential for the Mikalian worldview's realization and the collective's significance.

Mikalism posits a symbiotic, two-way relationship between a proactive, uncorrupted State and its intellectually engaged citizens. The State is required to comprehensively and legitimately wield its intrinsic power, free from all internal and external corruption, while citizens have the reciprocal duty to engage intellectually and act purposefully in alignment with national objectives. This framework demands the rejection of corruption to maintain the State's enduring strength, championing the collective good over excessive individualism. Mikalism holds that national strength is rooted in the people's unified will, and when individuals subordinate self-interest to the national purpose, the State evolves into a profound spiritual force, embodying the collective strength and aspirations that form the core of Mikalian governance and identity.

Mikalism establishes the State as the physical manifestation of divine will and essence, uniting religion with governance and national identity, and teaching that God is inseparable from the State. This foundational belief requires all adherents to deeply revere and defend their sacred texts. The faith is centered on a mission of spiritual renewal, compelling Mikalists to uplift their own people and extend this awakening to all nations in the name of Jesus Christ. Consequently, every Mikalist bears the personal duty to foster a religious resurgence by guiding others to recognize the State as the living spirit of Christ, which necessitates unwavering righteousness and an active faith for both national and spiritual rejuvenation.

Mikalism's global presence reflects the universality of all major schools of thought that fundamentally shift the course of human intellectual history. Its widespread adoption across diverse cultures highlights its resonance with core human concerns, akin to other landmark doctrines. The articulation of Mikalism is a defining moment where previous ideas converge and new pathways emerge, permanently shaping the development of human understanding.

ECONOMIC FOUNDATIONS OF MIKALISM

The Corporate State

The Mikalian State is founded on corporatism, an economic system prioritizing collaboration over individual competition. This principle mandates the full integration of society—labor, administration, and the State—to achieve collective welfare and cultivate a unified collective attitude. Individual ambitions must be secondary to societal objectives, fostering a shared identity and purpose for stability. Corporatism is implemented through highly organized, officially recognized entities representing sectors like industry and agriculture. These entities contribute expertise to policy-making, ensuring a unified vision instead of fragmentation. The State coordinates these entities and mediates disputes to align the trajectory with collective interests.

Corporatism is a distinct economic and political model, separate from liberal capitalism and left-wing socialism. It rejects liberal capitalism's independent corporations and disproportionate financial power, advocating instead for a structured, State-directed economy. Unlike socialism's emphasis on public ownership, corporatism maintains that outright public ownership is inefficient. Instead, the State is the ultimate authority, holding ownership and control to represent the nation's collective will and long-term interests. Those in government must align their economic decisions with the State's welfare, not individual factions. Corporatism seeks a third way—a managed economy where the State guides activity to achieve national objectives, balancing stability, productivity, and equitable resource distribution. Its success depends on the State acting as an impartial steward, prioritizing the collective national interest.

Mikalism is a State-centric, corporatist political model fundamentally distinct from global ideologies like Communism, prioritizing internal consolidation and the complete realization of national power through centralized State control and absolute national capability. This internal focus dictates Mikalism's nationalistic approach to international economics, where the nation's benefit and citizen prosperity take precedence over global distribution concerns. For a nation to authentically embody this doctrine, the transformation must be a fundamentally domestic, revolutionary movement, born from the State's unique historical conditions and the intrinsic will of its people, ensuring the necessary revolutionary spirit emerges authentically from the nation's core without glorifying or importing external forces.

The Mikalian State's Corporatism fundamentally rejects both traditional planned economies focused on currency management and minimal-intervention laissez-faire capitalism, instead mandating direct state ownership and operation of all strategically vital industries and economic sectors. Laissez-faire is criticized for fostering privatization, consumerism driven by private interests, and individualism, which are seen as undermining collective will, creating economic imbalances, and allowing certain sectors undue influence. Conversely, the Mikalian model ensures comprehensive State control through nationalization, which is viewed as a foundational strategy for social equity, economic stability, and national strength, guaranteeing that the State's will prevails while eliminating exploitation and ensuring workers receive a just profit share to stimulate a positive economic cycle.

In the Mikalian State, labor is a fundamental societal imperative, viewed as a social responsibility, not just an economic necessity. This perspective justifies State intervention in the realm of work, as labor is considered a duty owed to the collective. Consequently, the State's policies govern employment and resource allocation, ensuring all labor benefits society. The State maintains a legitimate interest in the conditions, distribution, and recognition of all labor, holding it accountable to the social fabric.

The Structure

The Corporate State's structure—political, educational, and administrative—is meticulously designed to advance its core objectives. Mikalian ideology centers on all-encompassing collectivism, which is actively cultivated and channeled by the State's systems into productive endeavors that sustain it. This deliberate effort makes collectivism a tangible national driving force. The Corporate State unifies its people, forging a singular national identity through specific mechanisms. It enforces this collective spirit, utilizing social programs to reflect it. Personal interest is viewed as hostile; the State organizes, plans, and executes all elements of society.

The Mikalian State respects private property rights, ensuring fair compensation for any seizure. However, this right is not absolute, as the State oversees the use of

productive resources and participates in the distribution of goods and services according to the collective will. The economy is primarily based on private ownership, with State ownership reserved for exceptional cases. The government avoids replacing private enterprise but intervenes strategically to enhance private endeavors for the greater good, ensuring private actions align with the collective will. This balance of private initiative and State guidance is fundamental to the Mikalian framework.

The Mikalian State's political and economic system is centered on corporatism, which harmonizes the interests of distinct social classes by acknowledging and preserving their differences for the collective good. Economic shares are determined through negotiation, emphasizing mutual understanding and fairness, not arbitrary decree. The State prohibits strikes and lock-outs, mandating conciliation and mediation for all disputes. Unresolved conflicts are sent to specialized Labor Courts, which issue legally binding decisions to ensure justice and enforce corporatism in industrial disputes.

The Corporate State's core goal is to meticulously plan and manage production and distribution to align with national needs, contrasting sharply with laissez-faire. Active intervention steers and coordinates the economy, minimizing disruptive transition periods and accelerating necessary economic readjustment. This centralized control allows for easier and more precise adjustment of key economic indicators—such as wages, prices, and the cost of living—avoiding the prolonged instability typical of unpredictable, purely market-driven systems.

The Corporate State represents a distinct political, social, and legal structure fundamentally different from parliamentary democracy. Politically, it replaces traditional parliamentary governance with national corporations, which integrate both employers and employees to directly influence national affairs. Socially, it aims to achieve a harmonious and unified society by resolving class conflicts through mandated cooperation. Legally, it redefines the framework of individual rights and obligations within the context of collective state needs, notably adjusting property rights and the use of productive resources to prioritize broader societal interests over purely private concerns.

The Mikalian State's economy is founded on a corporatist structure, organizing both employers and employees into distinct, binary organizations called Corporations within key economic sectors. These Corporations typically consist of two National Confederations—one for employers and one for employees—covering major segments like Agriculture, Industry, Commerce, various forms of Transport, and Banking and Insurance, all designed to maintain a controlled balance of interests. The sole exception to this binary system is the Corporation of Professional Men and Artists, which operates under a single National Confederation. This comprehensive, sector-based framework is intended to create a cohesive national economy by integrating and regulating the often-competing concerns of labor and capital.

Economic Policy & Planning

The Mikalian Corporate State seeks economic autonomy through a diversified, stable production system to minimize external vulnerability. While all stakeholders share the goal of efficient output, tensions arise during the allocation of profits. Government intervention is essential to mediate these conflicts and safeguard all parties. The State supplements private enterprise, guiding vital sectors where individual initiative may fail, creating a production system that harmonizes private dynamism with public coordination to uphold collective principles and societal values.

The Mikalian State plans a comprehensive public works program to combat unemployment and stimulate economic growth through vital infrastructure projects, such as roads, schools, and religious facilities, selected for both commercial viability and community welfare, reflecting a commitment to collective achievement. These projects are designed to be productive and self-liquidating, creating sustainable employment, with funding secured through Treasury and government-guaranteed bonds strategically utilized with private banks. Economic stability is maintained by aligning the money supply with growth, imposing price controls on necessities, and implementing a managed monetary system that moderates inter-bank competition and labor costs to ensure lower, stable interest rates and prevent inflation.

The Mikalian State's economic policy is built on the equitable distribution of wealth to minimize conflict between capital and labor, crucial for sustained growth. Capital, encompassing all production instruments (financial assets, machinery, resources, technology), must be efficiently allocated to boost labor productivity. Management, acting for capital owners, procures and distributes these essentials. Labor, the physical and intellectual human effort, must optimally utilize these resources. Capital owners invest for returns, and management acts as the intermediary, ensuring tools are

available through strategic planning. Labor's diverse skills convert capital's resources into goods and services. Productivity depends on the quality of tools, training, and motivation. The State recognizes labor's value as the driver of progress and returns on investment. The symbiotic relationship requires mutual respect: Capital provides the means, and labor provides the human input. A harmonious distribution requires fair wages, safe conditions, and skill development opportunities. The Mikalian State seeks to create an environment where both thrive, ensuring economic growth improves living standards, prioritizing ethical and equitable production processes alongside output.

Production is a matter of national importance, not just for those directly involved, justifying the Mikalian Corporate State's right to regulate it. This regulation ensures economic activity serves the public and common good. Achieving industrial harmony requires compromising absolute economic freedom when it conflicts with social welfare and stability.

The Mikalian State requires a flexible system to manage citizens' consuming capacity by adjusting wages, prices, and working hours. This strategy aims for economic stability and growth while actively fostering individual initiative—a core tenet. The State rejects simplistic rationing as counter to its principles. Planning is limited to enhancing self-sufficiency and national resilience, not dictating consumption or stifling market forces. The goal is a vibrant, self-sustaining economy driven by individual creativity.

The Mikalian State employs a system of guided capitalism, actively steering the private economy through incentives, regulation, and strategic influence over the banking sector, primarily through powerful corporations that dictate policy to ensure efficient resource allocation. The regime believes that bank financing for expansion is only sound when integrated with comprehensive, scientific, data-driven planning for national production and distribution. While avoiding continuous direct financial control, the government strategically intervenes in ownership by temporarily acquiring company shares via a holding company, acting as a custodian to stabilize and support private enterprise until public demand rises, at which point the shares are divested back into the market, ultimately aligning economic activity with national goals.

Labor & Welfare Strategies

Trade unions focus primarily on member interests: wages, hours, and conditions, often disregarding negative consequences for non-members or even unintended economic harm to their own. A union's success, like securing a wage increase, raises employer production costs, which are often passed to consumers as higher prices, burdening the public (members and non-members alike). Furthermore, these increased costs can severely jeopardize the profitability of other industries relying on the now-expensive inputs, demonstrating how local union victories can cause wider economic turbulence due to interconnected dependencies.

Corporatism in the Mikalian State utilizes syndicates and confederations as sector representatives, distinct from self-serving traditional unions. These bodies prioritize the overall economic stability and are prohibited from making self-interested choices that harm other sectors. For instance, raw material producers cannot prioritize wages over dependent industries, nor can manufacturers concede to burdens that harm consumers. This system ensures harmonious operation by linking all sectors for the collective good, preventing undue advantage.

The Corporate State maintains industrial harmony by facilitating reduced working hours with adequate compensation, which boosts productivity and worker well-being. Government subsidies and incentives, like tax exemptions and investments, ensure fair pay. This increase in leisure time necessitates post-work organizations, which provide entertainment, education, and physical activities (e.g., cultural trips, sports, arts, and seminars). These organizations ensure workers remain engaged and productive, thereby fostering sustained industrial peace and prosperity.

Economic Stability & Growth

Improved production methods can potentially benefit society through either reduced prices or increased wages, but both mechanisms have limitations under a pure laissez-faire system. While lower prices due to production advances can create economic instability by affecting different price structures unevenly and causing crises that harm both debtors and creditors, employers tend to resist wage increases proportional to cost reductions, believing lower prices already stimulate spending. To offset the downward pressure on prices, government spending on

social services could increase purchasing power, but this requires higher taxation, which ultimately shifts rather than creates new purchasing power, underscoring the conclusion that a purely hands-off economic model is insufficient to fairly distribute the advantages of efficient production across the population.

The Mikalian State must respond swiftly and decisively to foreign trade restrictions with immediate, proportionate countermeasures. This defends economic equity and fairness, not belligerent nationalism. The government's paramount duty is to shield its populace from economic aggression, fulfilling its fundamental obligation to ensure economic justice and security for the collective. This requires constant vigilance and effective reaction to external challenges.

The Mikalian State is pursuing a strategic, phased approach to reducing working hours, prioritizing initial adherence to global standards during the establishment of the Corporate State to ensure international acceptance and economic integration. The ultimate goal is complete economic self-sufficiency, achieved through restructuring trade and reshoring all production, though this may initially result in higher domestic costs. Despite the aim for self-sufficiency, the State does not seek total isolation; it views international trade as crucial, extending its principle of cooperation through strategic negotiation for mutually beneficial agreements, such as exchanging specialized goods, ensuring long-term stability and growth without undue economic hardship.

Historical Perspective

The laissez-faire ideology of the Victorian Era, while claiming to promote progress and prosperity, masked widespread hypocrisy and exploitation, ultimately failing to serve all of society. Prioritizing individual economic freedom, it ignored social welfare, leading to rampant child labor and appalling, unsafe conditions for the working class who received meager wages, contradicting the era's ideals of hard work and merit. Wealthy industrialists amassed fortunes through exploitative labor, their public philanthropy merely a facade obscuring systemic inequality, which was often justified by Social Darwinism to argue the rich were inherently superior and the poor undeserving. Furthermore, the emphasis on public respectability led the upper classes to stigmatize the poor, ignoring the realities of poverty despite relying on the working class for prosperity, with technological advancements and economic policies often enhancing exploitation or prioritizing economic interests over public health and worker welfare. In essence, laissez-faire, as practiced, was inherently flawed, riddled with hypocrisy and social inequality, achieving individual economic freedom at the cost of the many.

The inherent challenge in societal organization lies in reconciling high production efficiency with equitable resource distribution. While pure capitalism leverages self-interest to maximize productivity, it inevitably creates vast wealth disparities and economic instability due to poor distribution mechanisms. Conversely, communism prioritizes equitable distribution through collective ownership, effectively alleviating poverty, but its suppression of individual incentive leads to pervasive production inefficiency and economic stagnation. The Mikalian State's corporatist model seeks to resolve this conflict by permitting individual enterprise while employing strategic government planning and regulation—a system that falls between laissez-faire capitalism and communism. By actively regulating wages, salaries, and prices, the Mikalian State aims to prevent excessive wealth concentration and guarantee access to necessities, ultimately striving for a society that achieves both prosperity and justice through a balance of individual economic drive and collective oversight.

Corporatism aims for equitable wealth distribution, ensuring workers receive their fair share. It values individual initiative and the profit motive as productivity drivers, yet regulates excessive profits that harm labor. The system balances encouraging personal drive with safeguarding fair worker compensation, avoiding unchecked capitalism's exploitation and purely collective systems' inefficiencies. Profit stimulates effort, but corporatism prevents wealth concentration at the workers' expense. The goal is a sustainable economy respecting both entrepreneurship and workers' rights.